

# SOMETHING.

EDITED

BY NEMO NOBODY, ESQUIRE.

“’Tis Something.....Nothing.”

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No. 7.]      Boston, Saturday, December 30, 1809.      [Vol. I.

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## MORE LETTERS TO NOBODY.

MR.

If you don't write more plainer, no body can't understand you.

Yours,      G.

MR. EDITOR,

There is an obscurity in some of your passages that excites inquiry, consequently expansion of intellect.      Yours,      H.

*Answer to the above.*

“Brevis esse laboro” sed non, ut obscurus fiam.      N. N.

MR. SOMETHING,

I am of a very singular nature, and being the first person in the society of Letters, see no reason why I should be excluded from so singular a production.      I.

*Answer.*

MR. I,—You are very cunning, but cannot gain admittance.—“We” gives us a plural importance.      N. N.

FRIEND NEMO,—The soft sounds of C have robbed me of my natural rights, you are no “sceptic,” and I, therefore, trust that you will do all in your power to restore them to me.      K.

*Answer.*

FRIEND K,—We rather think that C has given up too many of his Roman rights, and we fear irretrievably.      N. N.

GOOD SIR,—As I help to make up your name I think you should endeavour to prevent my banishment from words with which I have been so intimately connected.      Yours, finally,      L.

GOOD L,

*Answer.*

Too much of one thing is good—for nothing.      N. N.

## THE FIRST LINE OF ST. JOHN.

“Ἐν ἀρχῇ ἦν ὁ Λόγος.”

“In principio erat *verbum*.”

“In the beginning was the *word*.”

THE reverend and highly respected gentleman who quoted the first of the above lines during a late conversation, will of course from our replies at the time, expect some notice of the subject. We do not affect silence in company to resemble Addison, but whenever we can listen to *such* conversation, we shall always be as silent as a man's power over his tongue will permit him to be ; we will attend that we may learn, and speak not, that we may write.

As we observed, there was not one explanation of this passage given that corresponded with *our* ideas, of course our opinion is expected.

We have already declared our general admiration of the sacred writings ; but, perhaps that admiration has not been a little excited by our own vanity, in supposing that we have easily reconciled some of the most difficult passages to moderate conceptions ; we have at least satisfied our own.

Folios have been written on this first line of St. John—we believe our ideas of it to be original—they *may* have been before published—we do not recollect that we have seen them.

It is well known that what in English we (improperly) call “the *verb*” is so essential to a sentence that no meaning can be expressed without it. The Greeks and Latins called it,—the one “ὁ λόγος,” the other “*verbum*.” THE *word* ; thereby affirming it to be the *essential principle* of the existence of sense in the collocation of terms—without which no sense *could* exist. Now the expression “ὁ λόγος,” being used to signify the essential principle of *one* thing, is it too great a stretch of imagination to suppose that St. John used it in a metaphorical sense to imply the essential principle of all things ? especially as the same sense is retained in the Latin translation, and only becomes obscure in the English.

May we not understand this passage thus ?

In the beginning was the “essential principle,” and the “essential principle” was *with* God, and the “essential principle” *was* God.

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Theatre, Wednesday, Dec. 20th, 1809.

## ADELGITHA, AND THE TWO MISERS.

WE were obliged to omit from our last our remarks on this performance ; they would now be out of date. The novelty of the entertainment consisted in the exchange of characters between Mr. Cooper and Mr. Mills.



Theatre, Friday, Dec. 22d. 1809.

THE ROBBERS, AND THE DEUCE IS IN HIM.

For the benefit (as advertised) of Mr. Cooper. There was a full, quiet, and *patient* house.

“SHREDS” BUT NOT “PATCHES.”

WE cannot agree with our minister in opinion that “an establishment for the provision of supper, lodging, &c. for travelling paupers, would be *only* to invite into our neighbourhood horde of vagrants.” We think it would, properly administered, be the means of sending them more quickly to their journey’s end.

We agree that to afford food or raiment to the hungry or naked, is not (generally considered) to encourage vice; but we must contend that if persons so presenting themselves—in a hungry and naked state—*do* as we are informed, apply the money given to them to the purposes of intoxication, that then it is no charity to feed or to clothe them, and that giving them food or clothing *is* encouraging vice, while it induces them to spend the money which others give them (to get the more speedily rid of them) in the “purposes of intoxication.”

There is a nominal and a real charity, and from the observations communicated in our last we have a right to infer that they who give these people “beggars” money to get rid of them, are not entitled to be told in the language of scripture, “I was an hungred, and ye gave me meat; I was thirsty, and ye gave me (wholesome) drink; I was a stranger, and ye took me in; I was sick, and ye visited me; naked, and ye clothed me.”

We are happy to find that they still “expect to meet with persons, whose affluence enables them to contribute to their aid;” and we most sincerely hope that if deserving, they may in such persons not be disappointed; at the same time let that aid be substantial, not consisting in money given “to be employed in the purposes of intoxication,” and thus inducing them in an intoxicated state, to call on the next *handsome* dwelling for board or lodging.

Against the inhabitants of Roxbury we can have no personal complaint, nor have we ever as we know charged them with a deficiency of benevolent feelings or actions; we know not, therefore, why a justification of them should have been attempted, in a letter directed to us, which of course intimated an unfavourable accusation on our part.

We flinch not from what we have already remarked in a former number; but we wish not *now* to remark, as to fact, any thing that may appear contradictory to the presumptions of the respectable authority to whom we were indebted for a communication on this subject, in our last.—We

L OF C.

will, therefore, only endeavour to reconcile apparently opposite opinions, by *supposing*, an observation of this nature made to a family of beggars applying for accommodation to any neighbouring family—"We are busy, we cannot take you in at present—there is some money, go to the next house, there you can warm yourselves and get food."

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CHRISTMAS DAY.

*Answer to a Young Lady presenting a (Sugar-cake) heart stained with red spots.*

O SAY, pretty maid,  
And be not afraid  
Of the prattle of Kitty and Sue;  
In offering a heart,  
How could you depart  
From what you must know to be true?

The heart—pretty Scott!  
Should be free from all spot,  
As the snow that descends from above:  
For the heart—you must know—  
Or *will* soon, if not now,  
Is the delicate mansion of love.

Sure you could not design  
It a picture of mine:  
But if so, I've a right to complain;  
For though often, indeed,  
Sorrows teach it to bleed,  
Yet the tears of the heart never stain.

Then this maxim receive,  
It will never deceive;  
To prove it may soon be your lot;  
The best present you can  
Ever make to a man,  
Is a heart that is *free* from a spot.

As 'tis now Christmas day,  
Something more I will say;  
Many sweeter returns may you see;  
And when *offer'd* a heart,  
With your own never part,  
'Till it prove from a spot to be free.



## THE NATIVITY OF OUR SAVIOUR.

WE trust that it will not be deemed presumptuous in us during this week, when our contemplative thoughts are naturally directed to reflections on the festival we are called upon to celebrate, to make a few observations on this subject.

We are well aware that christianity has suffered as much from impolitic defenders of it as from all its opponents, and we, therefore, enter on this subject with fear and trembling; but we reconcile our minds to the delivery of our opinions, not only from an intention of doing good, but from a determination that our remarks shall be so confined as to do *no harm*. As we do not pretend a general defence of christianity, we shall restrict our observations solely to the capacity of the human mind of embracing, with its usual intelligence, the *divinity* of our Saviour's birth.

We presume that all men of liberal understanding acknowledge an original Creator, All-powerful; that this eternal being, at least, *eternal* as respects us, created man, and breathed into him the breath of life—that this omnipotent created woman—The being who could create, must necessarily have all power over the created, and must even accordingly to our human sense of right, have the privilege of selecting any individual for the purposes of general good. Though millions of worlds may at this moment exist; to an omnipotent being, a grain of sand would weigh against a world; for the being that can create can destroy, and re-create.—It cannot, therefore, be deemed improbable, that *any* thing called into existence by the will of a Supreme should be unworthy of his care, or that he would form a system, and leave the direction of it to chance. In our present observations we contemplate the deity only as omnipotent.—(Acknowledging such an omnipotent) can we have any difficulty in believing that such a being, who could say, light be, and light was; who could create man, and breathe into his nostrils the breath of life; who from that man, or from any other object, or nothing, could create woman, should say to a virgin, thou shalt conceive and bear a son? It is, as we believe, principally the inattention to the variation of language, in its meaning, that has occasioned the difficulties the community experience, in comprehending the holy scriptures.—What do the people *now* understand from the word Ghost, or even, “Spirit?” Is it not something essentially different from the meaning the evangelists intended to convey? We will avoid quoting the words respecting the conception of Mary, as used in our translation; because they have been the object of the most indelicate allusions that infidelity could suggest.—We will only ask our literary friends, if the original words will not bear this translation? “And the will of the Almighty favoured her, and shielded her from insult”—instead of, “And the Holy Ghost,” &c.

We shall only add, that we believe that Jesus (so named *before* his birth, and which word signifies a saviour) was born of a virgin by divine ordinance, and was, therefore, called the Son of God.

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NEMO NOBODY, ESQ.

SIR,

A presumption of your willingness to encourage whatever is of a moral nature, has induced me to request your attention, to a very great intrusion upon good manners, committed by many young men, who *would* be thought attracting and of consequence; and that is, sir, the habit of assembling in parties, on the Sabbath Day, in the most conspicuous places in the streets, to obstruct the passage, and to stare the virtuous, innocent, and beautiful damsels out of countenance. When time and inclination will admit, be pleased to pourtray, in the vehicle of which you are editor, the conduct of the aggressors; which, perhaps, will give "*opiates*" to them, and thereby "*keep virtue awake*," and prevent future complaints (which at present are very just) of that invaluable part of society, the female sex. DECENCY.

*Boston, Dec. 25, 1809.*

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As friends to Decency—"Decency" will of course excuse us for the omissions. It can scarcely be necessary to tell young men, that what they think of themselves is not always what others think of *them*.—A young man puts on his Sunday dress, struts before the church or meeting-house door, thinks he looks handsome—but the feeling on which he so acts condemns at once his principal beauty—his understanding. Politeness is not an evanescent qualification, it is founded on morality. No man can be polite, that arrogates applause to himself for folly, or gives unnecessary pain to others, by asking their consent, to what common sense cannot approve.

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ENGLISH NOBILITY.

WE have, as we fear, *here*, generally, a very erroneous opinion of the English nobility—we hear of the follies of a few upstart lords, the ephemerals of fashion—for folly makes more noise than virtue—and we judge of all by the most noisy part—a knowledge of the best, and therefore, the least announced (for virtue acts silently) would prove that every moral principle was at least as readily imbibed and encouraged in the palaces of the *real* nobility, as in the houses of the most prudent citizen.

Some ladies *here* affect English fashions, as they are called, and think that they adopt them, by arrogating a superiority of deportment.—We



will venture to assure them, from our own experience, that they disgrace the characters they pretend to imitate—were they really acquainted with, or had they been accustomed to the first, that is, the best company in England, from the king to the commoner, they would have been taught that affability and liberality were its predominant features, and that politeness (not politesse) was the superstructure founded on the broad base of common civility.

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RELIGION.

WE shall, considering such subjects as most appropriate to the season, indulge ourselves still further on topics of this nature—Religion we consider as the only sure foundation of all mortal acquirements, and the only never-failing resource of those who are weary and heavy laden, and wish for rest. We shall consider it, therefore, as the focus to which every ray of light we may be enabled to elicit shall converge.

But on this subject we wish explicitly to be understood, we shall enter into no controversial arguments respecting the opinions of individuals, interfere with no sect, be biassed by no prepossessions. But as christians we shall do every thing in our power to impress the divinity of the christian religion. As Episcopalians, we trust we can maintain our ground; as admirers, we might almost say adorers of the sacred writings, we shall exert ourselves to our last ability in causing them to be equally admired, by endeavouring to make them more generally understood.

But that they are not now commonly understood, is not the fault of the original writers or of the translators; the difficulty originates in the capriciousness of men with respect to language. A word that signifies one thing to day, to-morrow will be applied to an object essentially different; a man who would boast of being called by a certain title one year, the next will reprobate it as a stigma on his character. We need no stronger proof of versatility in the application of terms, than what has come within the knowledge of every intelligible man during the short round of twenty years. The fact is, that if a man *adopts*, or *to* that man is given, a title, distinguishing his situation, if that situation, or his behaviour in it becomes opprobrious, the word itself originally honourable, partakes of his opprobrium, and becomes transferred to those who are really objects of disgrace.

We will here introduce an example. The word "Harlot," for instance, was once a respectable denomination, of an hired *man*, of any rank, we need not express what it means now; as the term was transferable, it was transferred, and by a slight alteration of the orthogra-

phy the word "varlet" introduced in its stead; *that* word submitting to the customary fate of all distinguishing terms was transmitted to inferiors, and by the omission of one letter the term *valet* was adopted in its place. We introduce this observation, for the purpose of asking this question—Should we not in finding that word in an author's works published two or three centuries ago, apply to it the same signification that it has at present?

To those who would answer yes, we should reply, they did their author wrong; for he employed the word according to its meaning in *his* time, and certainly should not be answerable for any alteration in its meaning by his posterity.

The most antient translation of the Old Testament, now extant, is the Septuagint, translated, as it is said, about 260 years before the christian æra. This translation was from Hebrew into Greek.

The version we now generally use of the Bible was translated by order of James I. into English from the *Hebrew* of the *Old Testament*, and the *Greek* of the *New*. And was published in the year sixteen hundred and ten. In both instances the greatest exertions were made to procure a faithful transcript; but neither could Ptolemy Philadelphus nor James I. however FAITHFUL the translation of either, command each word to retain the meaning then assigned to it through all *succeeding* generations. Words consequently having essentially changed their meaning during the course of two hundred years, it is not astonishing that with a reader incompetent to restore to them their original sense, passages should frequently occur to alienate attention, where they would otherwise command admiration.

Another cause of some of the difficulties that at present occur, is perhaps derived from the *very means* that were taken to remove *all*; from the number of persons employed in the respective translations; seventy two in the former instance, and fifty four in the latter; for as the translation of each was to be compared with the others, and as it was required that, although their work was carried on *separately*, they should agree *conjointly*, it was necessary for each to render the original into Greek in the former instance, and the Hebrew or Greek in the latter into English, as *literally* as possible. Now it requires no very extensive knowledge of languages to ascertain, that although we may, without injury to the original, translate literally *historical facts*, *common narrative*, *descriptive*, and plain *didactic* pieces; nay, even some of the *figurative* expressions, such as similies or comparisons, figures of thought, and even allegories, where the objects are simplified in estimation by all nations; yet that peculiarity of expression which every language has, and which consti-



tutes its idiom, and that simple but comprehensive figure of rhetoric, the metaphor, defy all *literal* translations.

Were we inclined to prove the correctness of this position, we should only need to refer to the daily translations of living tongues, where we continually find the original sense perverted by literal translations of idiomatic expressions.

When an English minister is sent to the United States, we say he comes *to* our government, but when a French minister is sent, we say he comes *near* it. Whence has this evident incorrectness of expression originated, but from a literal translation of an idiomatic word?

We may indeed translate literally the *word* which has a metaphorical allusion in one language into another; but where is the explanatory circle of intelligence that was intended by its author?—left with the original. The consequence of such literal translations, must be an injury to the author, and confusion to the unlearned reader; and we cannot but believe, that confusions of this nature affected the inconsiderate mind of Mr. Thomas Paine, when he rashly entered into a contest for which he was in every respect unprepared. He may have observed passages in the scriptures, which to *him* were unintelligible, and judged therefrom that they *could* not be understood. Ignorant himself, so far of the subject on which he wrote, as not to know that the two testaments were necessary to constitute the bible, he wrote only *for the ignorant*. How pitiful is the triumph over defenceless minds! the sallies of Mr. Paine may have unsettled the faith of many an honest rustic, but the doctrines of St. Paul make Felix tremble.—He is now gone—and though we elsewhere opposed him to the utmost of our ability while on earth, we hope and confidently believe he is now participating in the mediation of that Saviour, he attempted to calumniate, and pretended to despise.

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*Theatre, Wednesday, Dec. 27th, 1809.*

GEORGE BARNWELL, AND TEKELI.

It is customary in almost every town in America and England, where a theatre exists, to have this play performed during Christmas week, and merchants generally send their apprentices, sons, and daughters to visit it, for the moral and practical doctrines it inculcates.—From the thinness of the house on this occasion, we presume we may congratulate the citizens of Boston, on the *perfection* of our young men, and *their* acknowledgment that no further improvement in morals is necessary.

The play was so well performed, that even admitting that there is no cause for amendment in our youth, we think they might have received an impressive amusement.

TO THAT PORTION OF THE PUBLIC WHO VISIT THE  
THEATRE.

LADIES AND GENTLEMEN,

A PLAY written by a native of your town is to be produced at the theatre on Monday next. We have already given our opinion on its merits ; since the delivery of our sentiments thereon, we think that it has been considerably improved. It will, as we believe, be offered to you on the *first* night with a correct exhibition of *all* its parts, so far as a strict attention on the part of the managers and an earnest desire on the part of the performers to do justice to their respective characters, will justify the observation. On this presumption we invite the public to break through their accustomed habits, and attend the *first* evening's representation. We only ask an enlightened public to judge for themselves ; the most certain means of establishing confidence between managers and the public, is annihilation of all deception. Let them never produce any person or play that has not a fair claim to patronage, and distrust will be banished. We have already risked *our* reputation on this play ; and on the eve of its performance we shrink not from what we have advanced.

Much has this play been the subject of conversation, and perhaps too many effusions of flattery have been received as truths. We recommend it only as a production of merit *sufficient* to justify encouragement ; we think that the audience will at least be satisfied with it, and we will venture to add that every perfection that diligence, industry, and attention can afford, will be experienced on its first appearance.

Independent of reading and private study, it will have been rehearsed at least seven times before the public exhibition of it. The managers, author, and actors will therefore come fairly before the audience, and we trust that that audience will have as fair an opportunity as they have ever before had of judging their respective merits.

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SCRAPS.

WE strongly recommend to the Selectmen of Boston to have the gutters in the streets made narrower, at least so *much* so, as to be within the elasticity of a lady's justifiable ; it must give pain to every feeling "foot," to be so checked in the ambition of overleaping as to be obliged to plant itself in the middle of a puddle.

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TOO FULL OF JOKES.—Clarissa says, we are too full of jokes. She is of a very serious disposition, and we should be very happy to accommodate her ; but Clarissa, like others, may sometimes privately smile at which she openly pretends to condemn.



I KNOW THAT.—An expression often used with the intent of exhibiting prior knowledge; but commonly to be received as an indirect avowal of newly offered information.

A D—D IMPUDENT FELLOW—Is an expression which our young men too freely adopt. Can they not perceive in the application of such terms, that the accusation recoils against themselves?

CANES.—A young man, by a manual joke may make his wit *striking*; but how would it suit him in *translation*?

#### PREJUDICES.

WE know the prejudices that obtain against first performances at our theatre. We know also the almost damning idea entertained of native productions; but if every thing is to be prejudged unfavourably, whence shall we acquire those honourable exertions of talent which dignify a country. It would be cruel, and in many instances unjust, to say that we have no native genius; such observations repel ardour and damp industry. To say that no Bostonian can produce a work of merit, is as ridiculous an expression, as it would be to say that we cannot build houses. Houses cannot be built without money, and genius must be eclipsed by the opaque intervention of poverty.

Uncandid prejudices and unfounded predilections equally disgrace those who indulge them. The following anecdote of Michael Angelo we think appropriate, and therefore introduce it.

#### ANGELO.

AT the time that Michael Angelo flourished, the connoisseurs (as they called themselves) preferred the works of the antients to those of the moderns. This preference gave him much disgust, and in order to expose the ignorance and injustice of these judges, he adopted the following expedient.

Privately he made a beautiful marble figure, with all the perfection and elegance he was capable of bestowing. When it was entirely finished, he broke off one of its arms, which he concealed at home; and by the power of his art, he gave the rest of the figure all the appearance of an antique.

In this state he buried it in a place, which he knew would soon be dug up to lay the foundation of some building. Soon after this, as he expected, the workmen found the figure, and it was immediately exposed to the inspection of the curious; on examining it, nothing was heard but the greatest applauses of the antients; and the moderns were only mentioned with the greatest contempt.

Michael Angelo, who among the rest went to see the statue, patiently listened to the unjust remarks of these great connoisseurs, and then shewed the arm which belonged to it, and proved to them by the exactness with which he placed it to the shoulder, that it was his production. Thus did he establish the honour of the age in which he lived, and confounded those who prided themselves on their great power of judging.

#### ANTIPATHIES.

UNDER this article it is our intention merely to relate some very remarkable antipathies, and not to inquire into their causes, that being a subject which we must leave to the more profound scholars.

A lady, a native of France, would faint on seeing boiled lobsters. Some other persons of the same country would experience the same inconvenience, from the smell of roses, though particularly partial to the odour of jonquilles or tuberoses.

I have read of a gentleman, who would fall into convulsions, at the sight of a carp.

Erasmus, though a native of Rotterdam, had such an aversion to fish, that the smell of it gave him a fever.

Ambrose Parc mentions a gentleman who never could see an eel without fainting.

Joseph Scaliger, and Peter Abono, never could drink milk.

Cardan, was particularly disgusted at the sight of eggs.

Uladislaus, king of Poland, could not bear to see apples. If an apple was shewn Chesne, secretary to Frances I, a prodigious quantity of blood of it would issue from his nose.

Henry 3d, of France, could never set in a room with a cat.

The duke of Schomberg, had the same kind of antipathy.

A gentleman in the court of the emperor Ferdinand, would bleed at the nose on hearing the mewing of a cat, however great the distance might be from him.

M. de Lancre, in his *Tableau de l'Inconstance de toutes choses*, gives an account of a very sensible man, who was so terrified at seeing an hedge-hog, that for two years he imagined his bowels were gnawed by such an animal.

In the same book we find an account of a very brave officer, who never dared to look at a mouse; it would so terrify him, unless he had his sword in hand. M. de Lancre says he knew him perfectly well.

There are some persons who cannot bear to see spiders, and others who eat them as a luxury.

Mr. Vaugheim, a great huntsman in Hanover, would faint, or if he had sufficient time, would run away at the sight of a roast pig.



The philosopher Chrysippus, had such an aversion to being revered, that if any one saluted him he would fall down.

John Rol, a gentleman of Alcatara, would swoon on hearing the word *lana* (wool) pronounced, although his cloak was made of wool.

#### EXCHANGE COFFEE-HOUSE.

WE hope that this elegant and important building with its valuable director in possession, will yet be enabled to stand firm against those shocks, which, in this country, every endeavour to do public good must expect to encounter. Our hope is founded on the following extract, from the Gazette. When *such* men take the direction of *such* an establishment, and *do their duty*, success is not only deserved but commanded.

THE present proprietors of the *Exchange Coffee-House*, have organized themselves as a corporation, conformable to an act of the Legislature; the following gentlemen have been duly elected president and directors of said corporation, viz.

Hon. H. G. Otis, *President*: Messrs. John T. Apthorp, Gamaliel Bradford, Timothy Bigelow, Cornelius Coolidge, Isaac P. Davis, Simon Elliot, Eben Francis, William Payne, Samuel G. Perkins, William Sullivan, Thomas W. Sumner, Benjamin Weld, *Directors*.

#### BENEFICENCE.

A sound pierc'd my heart, "Oh! my husband's no more,

"The little he's left me you'll spare."

Stern poverty seem'd to have guarded the door,

Yet the hand of oppression was there.

The widow inform'd what I scarce could believe:

"Accept this small pittance and live."

She cried, "'tis a transport such aid to receive."

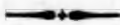
I found 'twas a greater to give.

THE Epilogue for the Clergyman's Daughter, is from the classical pen of R. T. Paine, jun. Esq. The elegant and highly polished effusions of this gentleman's genius, have given to and received from his native town distinguished honour; yet will we pronounce the poetic merit of this epilogue, equal to any production of his pen. We know not as yet that it will be spoken on Monday evening; but whenever delivered, if the reciter does it justice, we will venture to say that the classical part of the audience will have a treat indeed.

## NATIONAL PRIDE.

IT is with nations as with individuals ; all people attribute to themselves qualities which distinguish them from others. The Indian fabulists tell us of a country in India where all the natives were hunched back'd. A young handsome and well formed stranger came to this country. Immediately he was surrounded by a number of the inhabitants ; his figure appeared to them *extraordinary* ; their laughter and gesticulations evinced their astonishment.

They would have proceeded to some outrages on his person, had it not been for one among them who no doubt had seen men of shapes differing from those of his countrymen, and who exclaimed, " ah, my friends, let us spare this unfortunate ill-made man : should we injure him because heaven has not given him such an agreeable form as ours ? Sooner let us fly to the temple, and return thanks to the Eternal for the humps which he has favoured us with." Every one will perceive the application of this Apologue.



## LYING.

The boy who often has deceiv'd  
By telling lies in youth,  
In manhood ne'er will be believ'd,  
Although he speak the truth.

For as the twig is crooked, we  
Suppose the tree will bend.  
And thus disgrace and infamy  
In youth, will age attend.

In a high court of justice, two witnesses came,  
Who in matters of fact disagreed :  
An appeal to their character, worth, and fair fame  
Was at once by the judges decreed.

The one was found guilty of falsehood in youth,  
And prov'd to have often deceiv'd ;  
The other, ne'er known to have spoke an untruth,  
At once was with honour believ'd.



MAXIM.—The great are under as much difficulty to expend with pleasure, as the mean to labour with success.



Theatre, Friday, Dec. 29th, 1809.

### LAUGH WHEN YOU CAN, AND TEKELI.

ON this evening was announced, for representation on Monday, The Clergyman's Daughter, written by W. C. White, Esq.

### BARBERS.

OUR barbers are frequently (at least by proxy) witty in our newspapers—if they would exhibit their wit in their own shops, they would do it *candidly*, by affording clean towels.

Their razors too are a little dull, for want of honing; it is hoped the new year's day will afford them a little oil, to make them sharper.

### ANSWERS TO CORRESPONDENTS.

WE promised in our last, answers in this number—we therefore must give them—however painful the task in several instances.

If "Amanda" did not intend to play a trick upon us, but was *really* serious, we must say, that she is not "to be loved." We do not think that the subjects of Mercators note, come under our jurisdiction—if masters of vessels do not bring their letters to the post-office in proper time—a complaint should be made elsewhere.

"Somebodies" have multiplied so much, that "Nobody" has been set a sum in Reduction—in *addition* to which, he begs leave to hope that Subtraction may not lead to division.

"Altern"—has mistaken our intentions and our work altogether.

The writer of the note beginning thus—"I send you for insertion," will be pleased to observe, that we can fill our pages with our *own* nonsense, and that only when we are at a stand for want of common sense will we admit such puerilities.

GENERAL ANSWERS.—We will always, if possible, give a welcome admission to any production of merit; but we can neither insert nor answer *all* communications.

Euphemia's favour is left at the post office with some remarks; we should be happy to hear from her again.

If our correspondents will condescend to call at the post-office for returned communications, they will find them in a cover, directed according to their signatures (excepting "Somebodies") we have so many under that signature that a personal application is necessary to recover the original effusion.

We thank our friends in general, for their kind assistance—many will perceive that we take advantages of their *hints*, though we do not insert their letters.

## NEW YEAR'S GIFT.

This day is published by JOHN WEST & Co.

*A NEW-YEAR'S GIFT,*

TO THE YOUTH OF BOTH SEXES,

Composed of Maxims in easy Verse, by JAMES FENNELL.

The following is the ADVERTISEMENT to the New Year's Gift, presented to the youth of both sexes.

THIS little work is the offspring of accidental occurrences : It affects no claim to merit for originality of thought, elegance of execution, or purposed industry. A hope that it *may* prove useful, and a trust that it *cannot* prove injurious, induced me to publish it.

Having been studiously engaged in a laborious undertaking, an analysis of Shakespeare, with a view of delivering Lectures on that author during the ensuing winter, I frequently felt an inclination to retire under the shade of my own mind, as a cool retreat from his meridian beams. In these intervals of relaxation, I scratched, as it were on the sand, a few sketches of his morals in a contour of my own idea, even in defiance of Johnsonian thunder ; and contemplating their use, I thought they might, *so dressed*, attract the *attention*, and, consequently, expand the *minds* of my own children, for whom alone the etchings were originally designed. But the sun that once causes the germ to unfold, nurses the plant, invigorates the stock, and *commands* it to bear fruit. The seed, at first voluntarily sown, became obedient to other powers, the plant sprang up, leaf after leaf was produced by a compulsory influence, till at last something like fruit appeared. I viewed it, and thought it might prove useful, if matured, beyond the limits of my own plantation. I, therefore, encouraged it to ripen, and having winnowed, as I hope, the chaff from the grain, present it as a safe and wholesome food for youthful minds.

JAMES FENNELL.

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PUBLISHED,

And for sale by JOHN WEST & Co.

LOUISA,

A DOMESTIC TALE. BY JAMES FENNELL.